

THE PLOWSHARE AND PRUNING HOOK



INDICATOR OF COMMERCIAL EQUATION.

Vol. 2. No. 1.

CHICAGO, ILL., JULY 7, 1894.

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ENTERED AT THE CHICAGO POST-OFFICE AS SECOND CLASS MATTER.

KORESH, FOUNDER AND EDITOR.

"Thrice is he arm'd, that hath his quarrel just;
And he but naked, though lock'd up in steel,
Whose conscience with injustice is corrupted."

UNDER THE AUSPICES OF VICTORIA GRATIA.

REPOSITORY OF PUBLIC TRUST.

The "Repository of Public Trust" is to the Bureau of Equitable Commerce and to the Patrons of Commercial Equation what the banks are to the competitive system, with the difference that the Repository is the people's repository for the people and by the people, while the banks are central sources of that system of robbery which enables the few millionaires to tyrannize over and defraud the people of the products of their industry. So called capital, represented by the banks, controls legislation in the interests of the banks and against the interests of the people. There is no power under God's heavens that can procure for the toiling masses any measure of redress or relief through the present system of legislation. The almighty dollar is the almighty god that the people worship, and it

must and shall be destroyed. We do not advocate this destruction through disorderly methods. The process of organic unity is the correct plan, because it is God's plan.

HOW CAN A REPOSITORY OF PUBLIC TRUST BE INSTITUTED?

We must start out on the basis of a correct financial and commercial principle. Change the relationship of so called capital to labor. At present, the products of industry or labor (with labor itself) are placed in opposition to money. Labor—with the products of labor—is placed upon one end of the beam or balance, while so called money is placed on the other end. This relationship must be corrected as follows: gold, silver, copper, iron, coal, and everything produced by natural growth, together with the products of labor, should be placed opposite labor, and labor, both mental and physical, should constitute the positive pole of the labor and product axis.

The standard of all valuations of products (called price) should be a fixed relation between the estimated day's labor and the staple article of production. The purchasing power should belong to labor (industry), mental and physical, the price belonging to all things that labor is capable of procuring. A certain amount of production of every kind is worth so much labor not in hours, but in quantity and quality, labor being the purchasing power. The production of every branch and phase of industry should be scheduled and classified proportionably to a certain amount of industry, the estimate of which is made upon the basis of regulation, the same as horse power is estimated. Some horses can perform a large amount of labor, others a smaller amount, in a given number of hours; hence we estimate the horse power, the mean capability of the larger and smaller horses, and call a certain amount of physical capacity a horse power. Labor should be estimated correspondingly, for such an estimate, and no other, is just. Then labor (industry), both mental and physical, will have a graded classification, with such a basis of the direction of natural wealth (labor or industry) as

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to insure to it its full remuneration. Industry is the creator of all wealth; the industrious should have insured to them all the wealth that their industry can possibly procure.

Men labor under the direction of a leading and calculating mind, as for instance, the number of thousands in the employment of Mr. Pullman. His employees perform the work, building his town, his mechanical establishments, and his Pullman cars. They receive their pay out of the surplus that Mr. Pullman pockets from the proceeds of their work when their productions are sold to other people. Suppose a mind equally skillful as Mr. Pullman's, with as much philanthropy as any genuine Christian must necessarily possess, should direct the same amount and kind of labor in the interests of the employees! The directing mind would be a thousand-fold more happy, and all whose labor conduced to the success of the enterprise would be happy also—because they shared equitably in their own productions. Now it is just such a system as this that we propose in the "Repository of Public Trust," extending into every branch of industry, limited in its confines only by the environments of human existence throughout the world.

Let the people operate through their enacting Bureau, established upon the basis of an integrity that involves something more than commercial security. To the greatest possible commercial security, add a religious and moral integrity that embodies such an organic charity as will insure the methods that shall procure for those who perform uses for society the full share—not a mere modicum—of what their industry provides. This "Repository of Public Trust" shall issue—to the people who become members of the system—one billion of dollars, more or less, in certificates or bonds of stock, in denominations of from one to ten dollars. These certificates may be issued for any kind of property (the proceeds of labor) directly to the laborer for the results of industry already accumulated, or for present labor. These bonds may be sold for labor, or for property produced by labor, precisely as the stock certificates of any stock company are sold. It will be noticed, then, that labor (industry) is capital or wealth—and the only capital. Industry comprises one scale of the beam of commercial adjustment and equation, and the substance produced and accumulated, the other scale or end of the beam. If we have discovered the source and substance of wealth and the fulcrum of balance, we can easily fix upon the measure of value as relating these two extremities of the scales or balances of commercial integralism.

The measure of value is the mean estimate of a graduated scale of prices, to be fixed upon by a commission instituted for the purpose of grading relative values determined by the cost in labor of things produced, not in gold, silver, or paper,—at prices fixed upon by the power cornering gold and stamping it with a fictitious valuation, calling it money,—but determined by a unit of measure represented by the certificates of the Bureau of Equitable Commerce, and honored by all Patrons of Commercial Equation. When we have established the scale of gradation as related to industry and the cost of production, determined by this scale of labor and the means of determining cost through an exact proportion of labor and products, and then the unit of measure as determined by the fixed measure of values, we may at

once begin to relieve the people by selling our certificates. It will be understood that the certificates are not the stock of the Repository, a branch of the Bureau, but of the people; the Repository being but the people's instrumentality for economizing and equalizing distribution. One of the objects of this system is to destroy both the conception and application of the wages principle, and to liberate the wage slave from his bondage to the tyrannical plutocrat; for this system provides the producer with his equitable share of production, the Bureau of Equitable Commerce taking the place of the capitalists, but being entirely the instrument of the Patrons of Commercial Equation.

The Bureau of Equitable Commerce, through the Repository of Public Trust, immediately provides for the employment of all the unemployed, issuing the certificates of the Bureau, through the Repository, directly to the employee, who is a stockholder to the amount represented by the certificates he holds. Hundreds of thousands of people could be employed at once to construct a six-track railroad for the Patrons, beginning at some fixed point and running through the State where the majority of the people adopt the new system, which is strictly the Commonweal. Public sentiment would rapidly grow in adjoining States, and in a short time the railroad systems would all be compelled to fall into the line of the people's railroad benefaction. At the same time, the construction of a great city would be commenced, tens of thousands being employed to hasten its development.

We will not wait till to-morrow, for today the system is in force, and in a few days its practical workings may be under public inspection. It will be urged that the Government will not favor such a proposition. We answer, that the people comprise the Government, and the sentiment of the majority is to be considered in the proposition to provide for their interests. Congressional and legislative bodies, under the absolute control of British bondholders, cannot be depended upon to enact and enforce laws for the public interests, hence the great majority will be compelled to resort to a new system of political economy.

The laboring class is a great cat's-paw in the hand of the capitalistic monkey. The whole exhibition, grotesque in the extreme, would be as ludicrous as grotesque, were it not for the bitterness of the woe entailed. When the laboring man gets his eyes open to the fact that all the monkeying in politics that has ever been perpetrated has only benefited the politician and capitalist for whom he plies his trade, he will refuse, longer, to be the cat's-paw.

Imagine the common people educated to a knowledge of their prerogatives as American citizens, (they themselves constituting the Government,) while those appointed and elected to public service representing the will of the people, act *practically* as public servants, and not as the so-called public officials have habituated themselves—the masters of the people. A little practical honesty on the part of the public service, this service being conducted in the interests of the commonwealth rather than for monopolists, corporations, and capitalists, would very soon insure an economical expenditure of the forces of labor, and of the wealth flowing into the public treasury, from a surplus of which, dividends could be declared and distributed according to the necessities and demands of *vidual* and public interests.

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Revolution In Political Economy.

It must be apparent to every thinking mind, in view of the conditions of society and the agitations in progress in religious, social, and political fields, that there is an impending revolution,—either sanguinary or pacific,—and that through calamity or the deliberate force of organic power the world must reach the goal of human aspiration. The limit of endurance is reached by the thousands the products of whose labor, both skilled and unskilled, manipulated by the designing hand of a mercenary and insatiable greed for wealth—contribute to the conspiracies which enthrall the working masses. While the world is *apparently* making rapid progress toward a better social civilization, through what may be denominated the force of social evolution, it must not be forgotten that revolution also is one of the determinate principles of perpetuity, and that never—in the history of the world's progress—has the spirit of revolution been more threatening than in the superficial agitations and the profounder mutterings that indicate the limitations of an age. After an experience of thirty years of unparalleled political corruption, violated pledges, and misrule, in which billions of the people's wealth have been squandered; thirty years of financial prestidigitation and scheming, in which political demagogues have pandered to the interests of British bondholders and bankers; thirty years, during which time, through public piracy, the masses have been enslaved to a moneyed oligarchy and brought to the verge of national bankruptcy,—the populace hastens toward the final lesson of distrust of that civic guardianship which it has vested in the Congress of the United States, and which, by it, has been treacherously prostituted.

We have reached a crisis. The condition is such that the slow processes of uncertain and vacillating legislation can no longer pacify the tumultuous clamorings of an almost hopeless constituency, and we ask the question: "What immediate provision can there be made for the salvation of a people from the impending calamity?" There is but one remedy. The critical moment has arrived and action must be quick and decisive. It rests solely in the institution of an organic effort, which can at once provide remunerative employment for the surplus energy begging for relief at the legislative center of the nation, where the looting plunderers of a confiding people repose in the false security of an artificial and fated glory. The Congress of the United States has saddled a burden of indebtedness upon the country, that can never be liquidated but by the scientific process of either issuing a full legal tender, or by demonetization. The former cannot be done, because the Government is in the hands of Lombard St. and the sharks of Wall St., and the kind of money which makes it comfortable for the people is uncomfortable for the banks. The two interests are diametrical, and the so called government has supported the banks against the interests of the people since the institution of our diabolic and defrauding banking system of 1863. It might be dishonorable to repudiate the public debt, but it would be Napoleonic to destroy the money power by the removal of the stamp of Caesar. This the people have the right and power to accomplish. Are there brains enough, and in the right place, to direct the organization of a movement that can utilize that power?

The Bureau of Equitable Commerce and the Patrons of Commercial Equation, having the theoretical solution of the industrial problem, offer also the practical plan for the immediate settlement of the great question. Let it be noted, first, that the government is an institution of the people, and that "We hold these truths to be self-evident: that all men [and women] are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness: that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed: that whenever any form of government becomes destructive of those ends it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence indeed will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security."

Let it be noticed, second, that the primary object for the institution of government, or for any system designed for the regulation of human affairs, is not for any discriminative body or corporation of people, *but for the whole people*; and that they should not only possess the right to elect and install public servants in their public functions, but that through the channel of such service the people have the right to demand such legislation as shall conduce to the general and public good. If the people possess the right to elect men to legislate in favor of American and British bankers; to issue the public money—created only by the sufferance of the people—to the banks, practically without interest, that the banks may issue the notes back to the people at ten per cent interest, then the people have the right, through their legislative body, to issue their money directly to themselves *without* interest.

It is claimed that the laboring men who pay no direct taxes are not burdened with the public debt. Let us see what a critical examination of this question will disclose. The people (by their own expression) issue their bonds, made non-taxable, and promise to pay, semi-annually, six per cent interest in gold on the amount of the bonds at par. For millions of dollars of these bonds, the Government received only fifty cents on the dollar; thus for \$1,000,000 owed by the government it received but \$500,000. When payment is demanded, it is \$1,000,000, instead of \$500,000, that must be paid. On the bank-notes issued upon the security of these bonds, which are placed with the Government Treasury, there is nominally one per cent interest, but practically they are without interest. The people get nothing for their money, but the borrower pays ten per cent interest for the money obtained from the banks. The banks receive compound interest on their bonds, making about twelve per cent. This twenty-two per cent is added to the par value of the note. This note does not go from the

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bank directly to the people. The banker makes his twenty-two or twenty-three per cent through what the public pays in interest, say twelve (per cent) to the bondholder, then his ten per cent from the man who receives the money directly from the bank upon the security he is able to furnish for the money borrowed. In order to make ten per cent on this borrowed money, the borrower must make at least twenty per cent,—ten per cent for the banker, and ten per cent for himself. This extra ten per cent is drawn from the labor of the people. Thus it is seen—by our process of legislation—that every dollar circulated among the people at the price of gold fixed by the money gambler (for the note is valued upon the standard of the gold owner) costs the laborer at least one dollar and thirty-two cents. This is an abominable system of leeching the people, and is well described by McCallum in his book entitled, “The Dogs and the Fleas,” as “the sucking of the blood of dogs by the murderous but discriminating fleas.”

It is impossible for any political party to procure a redress of these wrongs through any set of men the people may send to Congress, so long as the present monetary system is in vogue and the vitality of the money power remains. So long as the people worship the money god, and so long as money is the only recommendation to social, political, and commercial standing, so long can men be purchased, and so long will Congress be corrupted, by the money influence.

Shall we use dynamite in our determination and effort to establish the industrial unit? No. Shall we pursue any murderous policy? No. Shall we organize bodies of men and call them Labor Unions, Trades-Unions, or Knights of Labor, and say to other men, “You shall not work”? No. Shall we overthrow the present system by force of arms or by brute force? No. What then? We will quietly set to work to organize our groups of the Patrons of Commercial Equation, under the auspices of the Bureau of Equitable Commerce, planting a Campus wheresoever we can find a group of people ready to enter into a commercial and industrial unity. We will introduce the new system of political economy, and teach the people how to issue their own checks through the central Bureau, and how they may perform the uses of industry for their own check of the record of their labor. One of the first things to be inaugurated will be the construction of a railroad—*for and by the people*. It can be done without one cent of what is now called monetary investment.

Let every man, woman, and child throughout the country purchase of the Bureau of Equitable Commerce the certificates of the Bureau, for anything in the possession of the parties thus purchasing. The country is to be arranged into sections and subdivisions, that there may be local Bureaus in every least subdivision, for the collection of the products of art and nature. Camps will be organized and established in every subdivision, with local officers; these camps to elect their delegates to assemblies, and these to elect delegates to conventions, and the conventions to elect delegates to larger aggregations. A perfect and economic system of distribution will be inaugurated, industries established on the basis of the greatest economy, and those who wish employment may employ themselves through the Bureau, of which they become Patrons upon the creation of the first unit of production. Our cities will arise like

magic; railroads will multiply, farms will become gardens, and everywhere there will spring up centers of industry which will cause the wilderness of human despair to blossom as the rose of divine delights, in the establishment of the kingdom of righteousness.

“Under This Flag We Starve.”

On Sunday, June 10th, a contingent of the American Commonwealth Army, numbering three hundred able-bodied men, left South Chicago to march to Washington. Among the standards carried was an American flag to which was attached a black strip bearing these terrible words: *Under This Flag We Starve*.

Something over a century ago the flag of the stars and stripes appeared among the standards of the nations as the emblem of freedom and justice; and America was heralded to the world as the land of the free and the home of the brave. The oppressed of every clime were invited to these shores as to a haven of refuge, and this Western land was the hope of all the world's downtrodden. Today that flag waves as the symbol of broken pledges, forgotten honor, and hopes sunk in the bitterness of despair. Thousands of the nation's citizens are tramping the land in search of work, subjected to the persecutions of corrupt officials who have lost sight of the first principles of the American Constitution, one of the declared purposes of which was to secure the blessings of liberty to the citizens of the commonwealth; subjected to the misrepresentations of a venal press, which so controls the news channels as to keep the public in ignorance of the true character and condition of these men, who are *not* tramps and vagabonds, most of them being skilled workmen. Beneath the flag of the nation which possesses the greatest resources of any country in the world, these men are starving, and those dependent upon them for support are starving. The public highways, which are the natural mediums for the exchange of products between various parts of the country, are owned by grasping monopolies, charging exorbitant rates of transportation, so that the farmer is left with his produce on his hands while the city mechanic is suffering for lack of food. The nation's mineral resources are owned by a favored few, who may limit the output as their greed prompts them, thus causing suffering to millions. The great manufacturing interests are controlled by powerful corporations, which, by limiting production at will, control prices and wages, keeping the one high and the other low, thus pinching the worker at both ends of existence. Last, and worst of all, a fictitious standard of value is maintained by corrupt legislation, by means of which the laborer must give his labor for that which is of no use to him, for he can neither eat it nor wear it,—namely, gold, or that which represents it,—in order that he may obtain food and clothing. This false standard of value, which is thus also a false medium of exchange, is controlled by a combination of bankers, in whose power and will it is to cause a scarcity of this medium at certain times, thus controlling the nation completely, compelling legislation favorable to their interests, and entailing untold misery upon the people at large.

And all these evils exist in a nation whose watchword once was, “Equal opportunities to all, and special privileges to none.” O America, how art thou fallen! And why? Because the mass of the citizenship, in the mad race for individual success, gradually lost sight of political rights and duties, finally becoming utterly blind to the chains being forged for them by political and financial schemers. In violation of the Constitution, privileges, regarding the value of which the great mass of the people were ignorant, have been secured by the unfaithful public servants to a certain class, thus inaugurating and perpetuating a system of wholesale robbery, through which the producers of the land have been

bank directly to the people. The banker makes his twenty-two or twenty-three per cent through what the public pays in interest, say twelve (per cent) to the bondholder, then his ten per cent from the man who receives the money directly from the bank upon the security he is able to furnish for the money borrowed. In order to make ten per cent on this borrowed money, the borrower must make at least twenty per cent,—ten per cent for the banker, and ten per cent for himself. This extra ten per cent is drawn from the labor of the people. Thus it is seen—by our process of legislation—that every dollar circulated among the people at the price of gold fixed by the money gambler (for the note is valued upon the standard of the gold owner) costs the laborer at least one dollar and thirty-two cents. This is an abominable system of leeching the people, and is well described by McCallum in his book entitled, "The Dogs and the Fleas," as "the sucking of the blood of dogs by the murderous but discriminating fleas."

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reduced to a condition of serfdom, living in squalor themselves while compelled to support a parasite class in luxury surpassing that of Rome during the period just preceding her fall. The so called representatives of the people squander the public funds, which rightfully belong to the people themselves. Our House of Representatives costs the people considerably more than \$2,500,000 per annum. Most of the lower houses of the legislative bodies of Europe, though consisting of two or three times as many members, cost, respectively, scarcely a fraction of that sum. And the American Senate is especially conspicuous among the legislative bodies of the world for expenditures in its own behalf. The British House of Lords, composed of about eight times as many members, requires for its entire expenses not so much money as our Senate expends for *extras* alone. And this while untold numbers are suffering for the necessities of life! No wonder men are compelled to say of the flag of this nation, "Under this we starve."

The remedy for these abuses is in the hands of the people. Any government which fails to truly represent the people governed is a usurpation. According to the Declaration of Independence, governments derive their just powers from the consent of the governed; therefore, any power exercised in opposition to the will of the people is unjust, is a usurpation. And, again according to the Declaration of Independence, whenever any form of government becomes destructive to life, liberty, or the pursuit of happiness, it is the right of the people to abolish it, and to institute a new government. Men need not starve beneath the American flag, for, by the wisdom of the fathers, certain inalienable rights are secured to the people, by which they are enabled to gain control of all the resources of the commonwealth. The word *commonwealth* means a wealth in common. All the wealth of the nation, in whatever form, belongs, not to the public servants, but to the citizens of the commonwealth.

Let the people become educated into a comprehension of their right, and more than their right, their *duty* to control and operate the government in their own behalf; let them become educated as to the means by which they may grasp and wield political power; and it will be an easy thing for them to bring about a reconstruction of the government upon a basis of justice and equity.

Workers of the nation, in God's name use the brains God has given you! Listen no longer to the demagogues who promise you protection in words while plundering you in deed, reducing you to a worse condition than the "pauper laborer" of Europe, who can buy the articles of your manufacture cheaper after the cost of transportation across the ocean is paid, than you can buy the same articles here in America, where they are produced. Study for yourselves into the causes underlying your present condition. You have brain, and brawn, and skill—all that is necessary to make nature yield her bounteous store to man; why then are you in want, while the man whose greatest natural possessions are greed and cunning, revels in the fruits of your toil? Read the Declaration of Independence, and learn why the fathers of America cast off the British yoke—with less cause for complaint than you have against the present government. Study the Constitution! Learn therefrom that it is your right and within your power to control for your own benefit, through the properly appointed channels, all the resources and industries of the nation. Then through an organic unity, you may regain your rightful inheritance as sovereign rulers of the commonwealth.—*Ella M. Castle.*

The most dangerous slavery is that in which those who are in bondage are ignorant of their servitude.—*Victoria.*

"Love is the fulfilling of the law," and yet woman, who represents the love principle, and embodies the mother love of the nation, has had no voice in formulating the laws of the nation.—*Victoria.*

The Industrial Unit is the Plumb-line of Commercial Equation.

The science of numbers exists without the visible signs employed in the solution of numerical problems and the determination of numerical values; and there is no problem that cannot be demonstrated, and the solution of which cannot be obtained (not given), without those visible signs of its solution usually employed to facilitate numerical work. The science of numbers may be illustrated by the employment of signs, such as figures, letters, marks, etc., accompanied by rules for their application. This is called mathematics. A knowledge of numbers and their application may be strictly mental, and the signs employed in the mental work may be strictly invisible, yet the mind may have signs of its own, though they be altogether different from the visible signs employed in demonstrated numbers. A knowledge of mathematics cannot be had without the visible signs. The terms knowledge and science are identical in their equivalents, and differ only in their ethnic characteristics; the one being the English, and the other the Latin word. The science or knowledge of numbers cannot be imparted and taught without mathematics, nor can the sign and characters be applied without a knowledge of the unit, and the character or signs of the unit observed and understood.

As the science of numbers must enter into the science of commercial equation, the unit or plumb-line of commercial equation should be an element of geometrical ratios. The plumb-line indicates the perpendicular, the perpendicular is the uprightness of the thing, and the uprightness is the first principle of justice or equation. The compass is the instrument employed for the determination of radii, because a radius must be defined by direction, with two limitations. It begins at the center and terminates at the circumference. This embraces two laws of restraint—circumscription and restriction. Because the compass circumscribes, it defines areal limitation; and because it determines the length of radii, it defines the direction and the two extremities of the radius. The relation of the radius—determined by the application of the compass—enables us to adjust the level (the second element of equation), and by the combination of these two we denote the square.

It would be as impossible to adjust the relations of commerce, to equate the principle of industry with the principles of production, and to adjust the collection and distribution of products, without freedom to a certain extent, and without restraint or limitation to an equal extent, as it would be to determine geometrical proportions without the assistance of geometrical principles. In order to apply the laws of geometrical proportions and figures to the economics of industry and production, there must be some common denominator between the two systems; some specific method of reduction, and a sign of that reduction, to a common denomination. This common denominator can only be determined through the application of the principles of correspondence. For the mechanical plumb-line (the perpendicular), we have put commercial uprightness, by which we mean the establishment of the credits of exchange upon some principle other than that of "How much is he worth?" By the commercial plumb-line, we do not mean the moral plumb-line (moral uprightness),

reduced to a condition of serfdom, living in squalor themselves while compelled to support a parasite class in luxury surpassing that of Rome during the period just preceding her fall. The so called representatives of the people squander the public funds, which rightfully belong to the people themselves. Our House of Representatives costs the people considerably more than \$2,500,000 per annum. Most of the lower houses of the legislative bodies of Europe, though consisting of two or three times as many members, cost, respectively, scarcely a fraction of that sum. And the American Senate is especially conspicuous among the legislative bodies of the world for expenditures in its own behalf. The British House of Lords, composed of about eight times as many members, requires for its entire expenses not so much money as our Senate expends for *extras* alone. And this while untold numbers are suffering for the necessities of life! No wonder men are compelled to say of the flag of this nation, "Under this we starve."

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that is, the moral perpendicular; we mean a commercial credit or confidence that will secure the assurance of the exchange of products without any deviation or fluctuation in values or valuations. What is the basis of such a confidence? It must reside in such perfection of an organic unity as will secure a perpetuation of equitable exchange and distribution. The preparatory step in the establishment of such an equation is the removal of fictitious valuations, and the reduction of every commodity to its normal value.

The discussion of the question of bimetallism has demonstrated the truth that the price of silver is determined by the enactments of governments. It was by an enactment of our Congress that the legal tender created for an emergency was equal to that emergency. The legal tender was at par, and above par, till another enactment of the same Congress destroyed its monetary power. The price of silver is high or low, according to the enactments of government. With this question settled, what effect do corresponding legislative enactments exert upon the metal, gold? Obviously, the same as upon silver, copper, nickel, paper, or any other substance upon which the governments of the world may place their fiat. The stamp upon anything, which gives it a valuation not intrinsic, makes of that thing watered stock. The stamp on gold is special and discriminative legislation in favor of gold mine owners, the owners of gold bullion, or of gold coin; a stamp upon silver is special legislation in favor of silver mine owners, owners of silver bullion, or silver coin. If the stamp were removed from gold in the United States alone, the price of gold bullion would not fluctuate so materially at once, because gold is comparatively scarce and its price would not be affected because of the demand in other countries. But if the stamp were removed from gold in all countries, gold bullion would not be worth fifteen cents on the dollar, because its money power would be destroyed, and it would go out of the market except as an ordinary commercial commodity. The image and superscription would go to Caesar, which would be nothing for Caesar; the metal, for what it was worth, would revert to (God) the people. Its fiction would be removed, and gold would be cheap. Comparatively little labor would then be required to procure the essentials, comforts, and even the luxuries of life; the great day of rest would be inaugurated, and the kingdom of righteousness would be established in the great Commonwealth of earth.

"I will stretch over Jerusalem the" [plumb] "line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." II. Kings, xxi: 13. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isaiah xxviii: 17. The refuge of lies here signifies (in the commercial world) the fiction on gold, silver, or any other substance that the bond broker can seclude from the people and make the means of overburdening them. The overflow of the waters is the uprising of the people, for when John stood upon the sands of the sea and looked out upon the waters, and could not quite interpret the vision of the waters, the angel said to him, "The waters which thou sawest are multitudes, peoples, nations, and tongues." The uprising of the people will overflow the hiding-place of fiction on gold and silver,

and sweep away its "refuge of lies."

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel." Zech. iv: 10. "Thus he showed me: and behold, the Lord stood upon a wall by a plumb-line with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? and I said, a plumb-line. Then said the Lord, Behold I will set a plumb-line in the midst of my people Israel." Amos vii: 7, 8.

That there will be a plumb-line set for the establishment of commercial equation there is not the shadow of a doubt; and when it is suspended, and the level laid to the line, the square of human adjustment will make a blacker day for the millionaires of the country and the world, than was black Friday to the few whose brains reeled with the contemplation of the possibilities of that day of terrors to the plunderers of Wall Street.

Declaration of Industrial Independence.

When, in the course of human events, it becomes necessary for the producing classes to dissolve the economic bonds which connect them with the robber class, and to assume among the people of the earth the independent position to which the laws of Nature and Nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

That to secure these rights, governments have been instituted among men, but thus far they have rather hindered than promoted the end desired; the right to life carries with it the right to the means of life, the right to liberty implies the right not only of political but economic liberty, and the right to the pursuit of happiness means that no artificial barriers shall be placed in the way of securing happiness; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or to abolish it.

The history of the present government is a history of repeated injuries and usurpations, all having a tendency to develop and perpetuate a parasitical class whose sole object is to devour the earnings of the people.

It has refused laws the most wholesome and necessary for the public good. It has refused to pass laws of immediate and pressing importance.

It has murdered and imprisoned heroic reformers for opposing with manly firmness, invasions on the rights of the people.

It has bestowed on a favored few the splendid gift of Mother Nature,—THE LAND,—common heritage of all.

It has burlesqued justice by ignoring the spirit of equity.

It has cultivated a species of statesmen whose only claim to distinction is selfishness, cunning, hypocrisy, and unscrupulousness, and who abound about the tax-gatherers as vultures around a carcass.

It maintains standing armies, for the purpose of affording monopolists protection for their ill gotten gains, and to intimidate and murder striking workingmen.

It has violated the language and the spirit of the Declaration of American Independence, and has subjected us to a despotism greater than that which exists in any other country.

It inflicts its severest penalties upon the man who steals a loaf of bread to feed his starving family, while others who steal railroads and plunder banks go scot free.

It has plundered our homes, broken our hearts, and made miserable the lives of our people.

It is at this time maintaining large armies of mercenaries to complete the work of death, desolation, and tyranny already begun against our brothers who are tramping over the land in search of work and bread, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of a civilized nation.

It has compelled our fellow citizens to become the executioners of their friends and brethren; for if they refuse the uniform of hirelings, they must take their chances in an already overstocked labor market.

It has destroyed \$2,300,000,000 of paper money, at the request of a few money kings who control the coin of the world.

that is, the moral perpendicular; we mean a commercial credit or confidence that will secure the assurance of the exchange of products without any deviation or fluctuation in values or valuations. What is the basis of such a confidence? It must reside in such perfection of an organic unity as will secure a perpetuation of equitable exchange and distribution. The preparatory step in the establishment of such an equation is the removal of fictitious valuations, and the reduction of every commodity to its normal value.

The discussion of the question of bimetallism has demonstrated the truth that the price of silver is determined by the enactments of governments. It was by an enactment of our Congress that the legal tender created for an emergency was equal to that emergency. The legal tender was at par, and above par, till another enactment of the same Congress destroyed its monetary power. The price of silver is high or low, according to the enactments of government. With this question settled, what effect do corresponding legislative enactments exert upon the metal, gold? Obviously, the same as upon silver, copper, nickel, paper, or any other substance upon which the governments of the world may place their fiat. The stamp upon anything, which gives it a valuation not intrinsic, makes of that thing watered stock. The stamp on gold is special and discriminative legislation in favor of gold mine owners, the owners of gold bullion, or of gold coin; a stamp upon silver is special legislation in favor of silver mine owners, owners of silver bullion, or silver coin. If the stamp were removed from gold in the United States alone, the price of gold bullion would not fluctuate so materially at once, because gold is comparatively scarce and its price would not be affected because of the demand in other countries. But if the stamp were removed from gold in all countries, gold bullion would not be worth fifteen cents on the dollar, because its money power would be destroyed, and it would go out of the market except as an ordinary commercial commodity. The image and superscription would go to Caesar, which would be nothing for Caesar; the metal, for what it was worth, would revert to (God) the people. Its fiction would be removed, and gold would be cheap. Comparatively little labor would then be required to procure the essentials, comforts, and even the luxuries of life; the great day of rest would be inaugurated, and the kingdom of righteousness would be established in the great Commonwealth of earth.

"I will stretch over Jerusalem the" [plumb] "line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." II. Kings, xxi: 13. "Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." Isaiah xxviii: 17. The refuge of lies here signifies (in the commercial world) the fiction on gold, silver, or any other substance that the bond broker can seclude from the people and make the means of overburdening them. The overflow of the waters is the uprising of the people, for when John stood upon the sands of the sea and looked out upon the waters, and could not quite interpret the vision of the waters, the angel said to him, "The waters which thou sawest are multitudes, peoples, nations, and tongues." The uprising of the people will overflow the hiding-place of fiction on gold and silver,

and sweep away its "refuge of lies."

"For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel." Zech. iv: 10. "Thus he showed me: and behold, the Lord stood upon a wall by a plumb-line with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? and I said, a plumb-line. Then said the Lord, Behold I will set a plumb-line in the midst of my people Israel." Amos vii: 7, 8.

That there will be a plumb-line set for the establishment of commercial equation there is not the shadow of a doubt; and when it is suspended, and the level laid to the line, the square of human adjustment will make a blacker day for the millionaires of the country and the world, than was black Friday to the few whose brains reeled with the contemplation of the possibilities of that day of terrors to the plunderers of Wall Street.

Declaration of Industrial Independence.

When, in the course of human events, it becomes necessary for the producing classes to dissolve the economic bonds which connect them with the robber class, and to assume among the people of the earth the independent position to which the laws of Nature and Nature's God entitle them, a decent respect for the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness.

That to secure these rights, governments have been instituted among men, but thus far they have rather hindered than promoted the end desired; the right to life carries with it the right to the means of life, the right to liberty implies the right not only of political but economic liberty, and the right to the pursuit of happiness means that no artificial barriers shall be placed in the way of securing happiness; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter, or to abolish it.

The history of the present government is a history of repeated injuries and usurpations, all having a tendency to develop and perpetuate a parasitical class whose sole object is to devour the earnings of the people.

It has refused laws the most wholesome and necessary for the public good. It has refused to pass laws of immediate and pressing importance.

It has murdered and imprisoned heroic reformers for opposing with manly firmness, invasions on the rights of the people.

It has bestowed on a favored few the splendid gift of Mother Nature.—THE LAND,—common heritage of all.

It has burlesqued justice by ignoring the spirit of equity.

It has cultivated a species of statesmen whose only claim to distinction is selfishness, cunning, hypocrisy, and unscrupulousness, and who abound about the tax-gatherers as vultures around a carcass.

It maintains standing armies, for the purpose of affording monopolists protection for their ill gotten gains, and to intimidate and murder striking workmen.

It has violated the language and the spirit of the Declaration of American Independence, and has subjected us to a despotism greater than that which exists in any other country.

It inflicts its severest penalties upon the man who steals a loaf of bread to feed his starving family, while others who steal railroads and plunder banks go scot free.

It has plundered our homes, broken our hearts, and made miserable the lives of our people.

It is at this time maintaining large armies of mercenaries to complete the work of death, desolation, and tyranny already begun against our brothers who are tramping over the land in search of work and bread, with circumstances of cruelty and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy of a civilized nation.

It has compelled our fellow citizens to become the executioners of their friends and brethren; for if they refuse the uniform of hirelings, they must take their chances in an already overstocked labor market.

It has destroyed \$2,300,000,000 of paper money, at the request of a few money kings who control the coin of the world.

It has allowed the great highways of the nation to become the property of public thieves.

It has caused 13,000 annual bankruptcies, given birth to 2,500,000 paupers; filled the land with unwilling idlers, prostituted our wives, sisters, and daughters, and made slaves of more than 17,000,000 industrious men and women.

In every stage of these oppressions we have petitioned for redress in the most humble terms: our repeated petitions have been answered only by exhibitions of hypocrisy, arrogance, and deceit.

Such a government is unworthy the confidence of a free people. We, therefore, wageworkers of the United States in mass-meeting assembled, do solemnly publish and declare that there can be no such thing as political liberty without economic freedom, and that the present government, based as it is on exploitation, should be set aside, that a more equitable arrangement of production and distribution, based on co-operation, may take its place.

And to this end we call upon the people to organize in every village, town, and city, not only to insist on the right of petition, but to demand the abolition of the system which creates such unjust conditions as make necessary petitions for the common rights of mankind.

This declaration, in pamphlet form, is being sold at two cents a copy, by the Commonwealers. It brings to mind a document once held in high esteem by Americans, though almost entirely lost to sight and memory in these latter days, especially to those of our legislators. The document in question is called "The Declaration of American Independence," and the title is not a satirical one, either; for, unlikely as it now seems, there *was* a time when those words meant something, as King George of England was forced to realize.

In one particular the Industrials reverse the order of proceeding of the American Fathers. That Declaration of Independence was sent forth by the representatives of the UNITED STATES of America. They were organized, were *unitized*, before declaring themselves independent. There was no call for organization in the last clause; for by an organic unity, with all the force implied in the words, that declaration was made; and thenceforth they fought, not to obtain, but to *maintain*, their independence.

When the First Continental Congress met in September, 1774, no declaration of independence was made. Neither was it made by the Provincial Congress, which met in October of the same year, though preparations for war were begun. Nor was the time yet even when in the spring of 1775, before the convention of Virginia, Patrick Henry sounded the key-note of the Revolution in that clarion call, "Give me liberty or give me death!" The next month the first blood was shed at Lexington; but it was not till July, 1776, after the colonists were thoroughly organized, that the Declaration was passed by the Congress of the *United States*.

The first work to be accomplished by the producers of this country is that of organization. Organize! Organize! When thoroughly organized, declare your independence; but not till you can back up that declaration with the power of an organic unity. Such a declaration now is premature.—*Ella M. Castle.*

Outline of Industrial Classification the Basis of the Industrial Unit.

Wheat is the staple article of produce, and the quantity of production, as the average of a given number of hours of labor, must constitute the commercial or industrial unit. Ten bushels of wheat, representing ten hours of use (labor, according to the old system), would be a fair estimate. This ten hours of use should be divided into two days, five hours constituting a day's use. Every commodity could then be estimated upon the basis of this standard. This would destroy even the possibility of any fluctuation in the relation of industry to the products of industry. There is a graded classification of uses (labor), and a progressive evolution in the advancement of skilled and unskilled labor of every

grade, from stage to stage, for every workman. The system is conducted upon the basis of the school of industrial progress, under the direct management of the Collegiate System; the University standing as the supreme mentor of industrial economy. Opportunity is afforded for every one to advance rapidly in the progress of evolution. Every child seven years of age can provide for its own living, while at the same time progressing in every essential of education. The great surplus of accumulation aggregated for the Commonwealth, after providing for all public improvement and service, is distributed back to the creators of wealth in a ratio proportionate to the degree of classification.

The foregoing is but an outline of the practical plan of organizing industry and its remunerative processes.

STRAWS.

Under a competitive system one man's misfortune is another's opportunity.—*New Charter.*

Don't steal trains and get sent to jail. Steal the whole railroad system and be sent to Congress.—*Labor Advocate.*

Twenty days in jail for walking on the grass is equal to twenty Commonwealers where there was one before.—*Western Laborer.*

The most significant feature of this industrial situation lies, not in the numbers of the marching army, but in the fact that the laboring masses are deeply in sympathy with it.—*Freedom's Banner.*

The annual aggregate salary of the five hundred railroad presidents of this country amounts to \$22,000,000; the aggregate wages of five hundred railway employees amounts to about \$300,000—only \$21,700,000 less than that of the presidents! What fools these mortals be!—*St. Louis Labor.*

The red flag of anarchy that America needs to fear, is the bloody flag of competition bearing the motto: "To the victor belong the spoils." The wail of the poverty-stricken, the helpless, and the armies of the unemployed, follows wherever this banner of anarchy waves.—*Labor Advocate.*

The gold reserve in the treasury is down to \$85,000,000. Last month there was a deficiency of over \$9,000,000. More bonds to meet the deficiency and keep up the gold reserve, must be issued. If this thing continues at the present rate, how long will it be before the Secretary of the Treasury will be unable to issue bonds fast enough to pay interest upon the Government's indebtedness?—*Kansas Commoner.*

My agency in securing the passage of the National Bank Act was the greatest financial mistake of my life. It has built up a monopoly that affects every interest in the country. It should be repealed. But before this can be accomplished, the people will be arrayed on one side and the banks on the other in such a contest as we have never seen in this country.—*Salmon P. Chase.*

ARTICLE 1 of the Amendments to the Constitution of the United States, reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances." In the face of the Constitution, Coxey was not allowed to do what any plutocrat or lobbyist would be allowed to do.—*Paterson Labor Standard.*

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